Saint PAUL the TENT-MAKER:

IN A

DISCOURSE

SHEWING

How RELIGION has in all Ages, been promoted

BY THE

Industrious Mechanick.

LICENS'D,

October the 24th.
1689.

LONDON,

Printed for *R. Baldwin*, next Door to the *Black-Bull* in the *Old-Bailey*. MDCXC.

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THE PREFACE TO THE READER.

THE *various Constructions, which the ensuing* Pamphlet *will unavoidably meet with in the World, makes it reasonable to prepossess the* Reader, *with a favourable opinion of its design, which at first blush seems so like an* Enthusiastick *Frenzy, or an absurd* Paradox, *that more than meer* Candour *is required to think otherwise. This bespeaks the necessity of delineating this short Essay upon* Religion *and* Industry, *in its true and proper colours, by shewing that although the former of these, has been signally promoted, and encouraged by the latter; yet not to be understood in that Latitude, as to exclude the Grand* Auxiliaries *of Learned, and Ingenious Men: For next to our Blessed Saviour, and his Holy Apostles, we principally owe the Propagation, and Universal Establishment of* Christianity, *to the successful endeavours of the Holy Fathers, and Eminent Doctors of the Church. These have been the chief* Pillars *which sustained the* Fabrick *of the Gospel in*

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all Ages: The Grand Luminaries *which have* enlightened *the* dark *Heathen World with the* bright *and* penetrating Rays *of the* Religion *of the Holy* Jesus. *The* burning *and* shining *Lights, which like so many Crystalline Lamps appeared the most illustriously, in the midst of divers intricate, and obscure Heresies, unwarrantable Schisms, perverse Heterodoxies, and erroneous Principles. These Learned and Holy Men have* planted *and* watered, cultivated *and* improved *the* Christian Religion; *to which the co-operating Grace of God has mercifully vouchsafed so Miraculous an* increase, *as in some Nations, as well as individual Persons, to bring* forth an hundred fold, in some Sixty, and in some Thirty. *To these subordinately to the Gracious Influences of Divine Providence, we owe the blessed effects of those successful and peculiar Offices of the* Priesthood, *which by that holy Channel, or Conveyance, have been derived to us, through the preaching of the Word, administring of the Blessed Sacraments, comforting, and admonishing of the sick, easing and disburthening of troubled Consciences, with other Acts of their Sacred Ministration. And what I have here said of the Divine and Peculiar Excellency of the Ministry in general, I desire may be also so interpreted of the* Governours, *and subordinate Spiritual* Pastors *of our* Church *in particular, whose admirable Constitution, both in Doctrine and Discipline, is justly to be accounted superiour to any in the whole Christian World. This being premised of the singular and worthily dignify'd State of the* Clergy: *In the next place, I think fit to add, That though I have represented Industrious and Mechanick Persons as very instrumental in the disseminating, and advancement of Religion; yet would have them understood, but as the Sons of* Abinadab, *as so many* Uzza's, *and* Ahioe's, *fit only*

to

to drive the Cart; *but not to touch the* Ark *on which it ſtands, and conſequently, not to invade any part of the* Sacerdotal Function, *which would inflict a puniſhment upon them, as it did upon* Uzza, *or upon thoſe more notorious* Uſurpers *of the Sacred* Miniſtry, Korah, Dathan, *and* Abiram, *who for their* Rebellion *againſt, or rather intruſion upon the Peculiar Divine Offices of* Moſes *and* Aaron, *which they would have proſtituted to vulgar and common uſe,* were ſwallowed up of the Earth, their Houſes, and all the Men that appertained unto them.

But without men of Secular Employments invading the Prieſthood, *there ſeems a proper* Province *for them, wherein to act, whereby they may abundantly promote* Chriſtianity, *which I have ſhewn in the following Diſcourſe, conſiſting in* Domeſtick *and private* Converſe *and inſtruction, in which capacity Men of Labour and Induſtry both have, and may be very uſeful, by removing Ignorances in, and Prejudices againſt* Religion, *and by conſequence in mens attaining to ſome progreſs in the excellent Doctrine of Chriſt, and his moſt Holy Apoſtles. And if in any place of the following ſheets, I ſeem to aſcribe too much to the performances of Mechanick Men in this caſe, whereby I may be thought to derogate any thing from that Veneration which is juſtly attributed to thoſe of the Honourable* Tribe of Levi: *I deſire the Reader ſo to interpret this Diſcourſe, as that in the whole tenour of it is tacitly imply'd a profound acknowledgment of their laudable endeavours, in preference to the other. But this being conſidered, I could not ſee how Labour and Induſtry could be more forcibly recommended in this Lazy and Degenerate Age, than by demonſtrating its even natural tendency to the Propagation and Improvement of Religion.*

For

For that having entailed upon it an Eternal good, which all mankind do naturally desire to participate of, and Labour and Industry being shewn to be useful Expedients conducing thereunto, must needs be embraced upon their offering so advantagious a prospect, especially when they not only secure to us a future, but also a present Temporal Interest. That we are visibly declined from that active and laborious frame and disposition, which made us at once, the Envy and Glory of Europe, *into all the effeminate Arts of Ease, Luxury and Sloth, which has sunk us almost to the lowest degree of an Universal Contempt with other Nations, is a matter of as much truth as lamentation. In a former Discourse concerning* Mechanick Industry, *I proposed some Methods, whereby to revive our declining reputation as to matter of Trade and Laborious Arts, which I evinced to be highly commodious in respect of our Temporal Profit, and the improvement of the Common wealth. I have now attempted in this small Tract to make out, that the same is also very considerable upon the account of our everlasting and irreversible Estate in the other World, by shewing the mighty power and efficacy of business towards the encouraging, and farthering of Religion. And now I cannot imagine any thing in the World that can more awaken men out of that Lethargick Drowsiness and Sloth, which this Nation seems so deeply involved under, than are one, or both of these* Arguments. *Such as have a regard to their Secular Advantage, must (if they act consistently with their design) be Laborious and Industrious; and those who would purchase a lasting and perpetual Peace, and immortality of Bliss to their Souls, must diligently pursue their lawful Callings, and respective Employments in this Life. This (I know) will seem mysterious and unaccountable to those, who respect* business *as the greatest Obstacle to* Religion: *but I hope, I have shewn the contrary, when 'tis regularly and prudently managed.*

And

And now, if this weak Piece, brought forth *in haſte, without the* Midwifery *of Books, or other Learned helps, may conduce any thing to the retrieving of Labour and Induſtry amongſt us, and to the ſuppreſſing of* Idleneſs *and* Sloth, *and conſequently of thoſe Vices which eſſentially flow, and are derived from thence; the* Author *will have reached his primary and utmoſt intention in it, and has reaſon to expect, that a Glowing and Conſcientious Zeal for the advancement of* Religion, *added to his ambitioning the improvement of his Native Country, both which he beheld ſunk to ſo low and ſordid an Ebb, (the main inducements which prompted him to this undertaking) will with the Candid and Judicious* Reader *meet with ſo much Charity and good Nature, as to allow a requiſite proportion of each towards a ſupply of its great, and in rigorous Juſtice, Unpardonable Imperfections.*

Saint

And now, if this weak Piece, brought forth in haste, without the Midwifery of Books, or other Learned helps, may conduce any thing to the retrieving of Labour and Industry amongst us, and to the suppressing of Idleness and Sloth, and consequently of those Vices which essentially flow, and are derived from thence; the Author will have reached his primary and utmost intention in it, and has reason to expect, that a Glowing and Conscientious Zeal for the advancement of Religion, added to his ambitioning the improvement of his Native Country, both which he beheld sunk to so low and sordid an Ebb, (the main inducements which prompted him to this undertaking) will with the Candid and Judicious Reader meet with so much Charity and good Nature, as to allow a requisite proportion of each towards a supply of its great, and in rigorous Justice, Unpardonable Imperfections.

Saine

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THE Title of this Pamphlet tacitly implores the assistance of that it seems to lessen, and cry down, whereby to explain its meaning: And in regard that the Author professes to bear a vast Veneration for Learned and Ingenious Men, and consequently to be a great Admirer of Humane Literature, and the Sciences; an invasion upon their just Rights and Prerogatives in this Discourse, might justly be interpreted a *Felo de se*: And therefore to take off that imputation, he prays the Reader to understand his design, in a brief Exposition of it in the following words, (*viz.*) *That from the first steps of Christianity to this day, nothing more promoted the true practice of Religion than Industry, and Employments in business of this World.*

This at first view of it, looks as an apparent *Solecism*, or an egregious contradiction to the generally received Doctrine or Opinion of most Men, who explode Men of Business, and Secular Employments, as deeply immersed in, and even eaten up with the Cares, and Riches, and Intanglements of this life. But in the Sequel of this Discourse, I shall endeavour to evince the contrary, by asserting the truth of the proposition already lain down, upon which I will erect some Arguments whereby to demonstrate the equal necessity of it, as to the enforcing of Employments in Temporal Concerns, as well as to the restraining an immoderate use of them, in relation to our Spiritual, and more sublime condition.

In pursuance of which design, I will look back to the first Dawnings of *Christianity*, or Morning-light of the Gospel, in reference whereunto, not to urge any thing in contradiction to the opinion of our Divines, as not desiring to deviate from a due respect to them, I shall not presume to alledge any thing against those Reasons which they give, why our Blessed Saviour made choice of the *Family* of a *Mechanick*, when as the *Line* of *David* abounded with such variety of Persons of more eminent Quality and Extraction, as well as of Nobler Employments in the World. The use that I shall only make of that Observation, will be, to deduce the one, or both of these Inferences from it: That either our Blessed Saviour pitched upon this, whereby to evidence unto the World, the Divine Pleasure of his Heavenly Father, in respecting Men of Labour, in preference to such as devote themselves to their own ease, and live at the cost of other Men, by eating of the fruits of their pains and toil; or else, that the poorer sort of the Tribe and Family of *David*, were educated to *Mechanick Arts*. This in the second place.

I think it rational to infer from the premised Observation, because the Holy Prophets in the Old Testament, declared it to be the determinate Will of God, and their Predictions concerning the manner of his appearance in this lower World, did all centre and concur in this, that our Saviour should come in the meanest condition, and lowest Estate of Mankind. From whence it follows, that either of these Instances, or both, do vertually imply, or rather formally prove, that *Christianity* from its original appearance, or ushering into the World, was attended by Mechanicks. And

And to demonſtrate that both in the order of *Nature* and *Providence*, *Trade* and *Buſineſs* muſt be antecedent to, and in the true acception of the word, prevent our Spiritual Progreſs, and that we muſt be *Labourers* in our own *Vineyards*, before we can be ſo in that of our *Saviour's*; 'tis very remarkable, that we find him a *Carpenter* before he was a Preacher. For altho' his *Divinity* like the *Beams* of the *Sun* out of a thick Cloud, ſhone with ſo ſtrong an influence, as to irradiate and break through his *Infant Humanity*, when in the Temple he ſo ſtrongly argued and diſputed with the Learned *Rabbies* and *Doctors* of the *Law*; yet afterwards the *Scriptures* are ſilent as to an account of him for many Years: In which interval from the *Twelfth Year* of his *Age* (for in that Minority, we are aſſured it was that he puzzled and non-plus'd the moſt Learned among the *Jews*) to his *Thirtieth*, (the time of his *Solemn Inauguration* into his Prieſtly Office) many Learned Men ſuppoſe him to have applyed himſelf to the *Trade* of *Joſeph*, whom the Incredulous and Obſtinate *Jews*, looked upon as his *Father*, and maliciouſly to leſſen the greatneſs of the Miracles which he wrought, endeavoured what in them lay, (by vile Reflections upon his ſuppoſed Birth, Parentage, and Education) to derogate from their true and ſupernatural worth, and ſo were wont to reproach him with theſe Queries, *Is not this* Joſeph's *Son?* Intimating his ſuppoſed original: And in another place, *Is not this the Carpenter?* By way of contempt of his Vulgar Occupation and Employment.

But now that he hath aſſumed his Sacerdotal Function, let us follow him in the actual diſcharge of it; in his entrance whereupon, we find that he ſelected ſome particular Perſons as his *Diſciples* and *Followers*. Who theſe were, of what diſtinct *Callings* and *Vocations*, and how employed, cannot be unknown to any who are but in the leaſt converſant in the Divine Oracles of the Goſpel. I know it will be here objected, that his choice of ſuch perſons that were of ordinary, and Mechanick Employments, was on purpoſe to manifeſt his *Divinity*, and to convince both the *Jews* and *Gentiles*, that he was the Chriſt, by capacitating ſuch mean and illiterate Men, to become the Miraculous Inſtruments of Preaching, and propagating of his Doctrine, by many Supernatural Signs and

Wonders, and that to all Nations, in their respective Tongues and Languages.

To which I Answer, That allowing of all this, which I know to be the received Opinion of *Divines*, it does not therefore follow, but that our Blessed Saviour might have made his being the true *Messiah*, still more eminent, and conspicuous, in calling of a Rank and Order of Men yet *inferiour* to these, as low and contemptible as they were; and these might have been *Beggars* who had no Employment: but we find that our Saviour passes by such, and calls Men from their Occupations, which seems to be a plain Argument, That as *Labour* was an appendant *Curse*, or Penal Imposition, consequent to the wilful Apostasie of the *first Adam*; so it was only Sanctify'd, not removed or taken away by the *Second*. For that Judgment pronounc'd by God to *Adam* upon the occasion of his Fall, was to the end of the World irreversible and perpetual, and consequently a standing *Mark* and *Memorial* of his laps'd condition to all succeeding Generations of Mankind, namely, *In the Sweat of thy Face shalt thou eat Bread.*

Among those numerous, and ridiculous Absurdities, which are but too evident in the *Church* of *Rome*, a *Monastick*, or recluse life of *Idlers*, seems not the most inconsiderable. And whatever may be said as to the ancient custom of a private recess, or solitary retirement from the World, in order to a more close pursuit of their Devotions and Spiritual Exercises of Religion, which the Cares and Pleasures, the hurry and disturbances of this Life, are but too apt to cross and oppose, though perhaps those who are capable of a regular government of their Affections and Passions, so as in due measure and proportion to make the Affairs of this World subordinate to those of *Religion*, may by their publick Examples of *Vertue* and *Industry*, be more instrumental both to the Temporal and Eternal Welfare of a Community of People, than such can be expected to be, who shut themselves up in a *Cloyster*, though they should live up to the rigour of their order, and its first Institution. Yet I suppose the case very distant and remote to this, when it relates to those *formal* and *Hypocritical Zealots* of the *Romish Church*, who though by their seeming *Austerities*, and outward Mortifications in *Religion*, they artfully improve the opinion of their blind and superstitious

Voids

Votaries, that they are of the first *Class* in Christianity, yet their apparent indulging of themselves in *Idleness* and *Luxury*, in *Sensuality* and *Voluptuousness*, and many of them in those notorious sins of *Drunkenness* and *Uncleanness*, though committed with great Secrecy, to prevent discovery and the eye of the World, are all of them undoubted *Characteristicks*, not only of their opposing of the Doctrine of our *Saviour*, but even that of their own Institution, into what corruption soever 'tis now degenerated. Thus those who aspire to the highest Room in Religion, or at least pretend to it, act diametrically contrary to the Blessed and Vertuous Example of that great *Lord* and *Master*, whom they would induce Men to believe, that they are desirous to follow, but who never instituted a Society of *Gentlemen*, or *Beggars*, to live in *Idleness*, and in all vitious and unlawful excess. And we never read, that he *went about* receiving; (as those of *Mendicant* Orders do) but always *doing good*. We need therefore no further assurance of the errour and falshood of that Religion, whose *Godliness* is *Gain*; from such we ought to withdraw our selves, as *not having* so *learned Christ*. And by these *Marks* and *Characters*, we may easily discern it to be that professed in the *present Church*, or rather *Court* of *Rome*.

But to return to our Saviour's pitching upon Men of a Vulgar and Inferiour Rank, and mean Employments in the World, to be his Disciples and *Successors*, let us after this choice pursue them in their Practices, and we shall find that this especial Invitation of our Saviour, to the execution of the Sacred Office of a Disciple, or *Follower* of the Holy *Jesus*, did not supersede their former Occupations, nor their Heavenly Employment give a Dispensation to, or take them off from their Temporal. And though it might have been reasonably imagined, that Christs extraordinary *Promise* to *Peter* when he was Fishing, *That he would make him a Fisher of Men*, seemed so ample a Commission for exercising himself altogether in the Divine Offices of Conversion and Salvation of Mankind, as to give a Plenary Discharge from his former mean Employment, yet by the consequence we may understand, that this was none of our Saviours Intention. For after this, we find St. *Peter* at his Trade; and 'tis observable, that the first Miracle, or rather (I may say) that which was solely wrought

by,

by Christ after his *Resurrection*, was giving a Temporal Blessing to their *Labour*, which seems to amount almost to a demonstration, that of *such* Industrious Persons *were the Kingdom of Heaven*.

And to me it seems an aggravating Circumstance of that great Curse that attended the *fallen Angels*, that they were divested of all Business and Employment; they were now no longer in a capacity of praising or magnifying God: And as to obedience to his Commands, they had already shewn an obstinate refusal. From this Infamous original, our Idle *Gentlemen*, that contemn Employments, may derive the *Antiquity* of their *Families*, and indeed too many of them are the *Legitimate Off-spring* of that degenerated *Stock*, who having wound himself into that evil Employment of tempting *Eve*, has ever since been extream active in doing mischief, whose bad example such persons amongst us as do but too industriously imitate and transcribe, who wholly devote themselves to Pleasure and Licentiousness. For the Principles of Human Nature being capable of, or rather essentially subject to action, and continual motion, it is therefore impossible for Man to poize himself so equally in the World, as neither to do good nor evil. 'Tis true indeed that the Body may be so confined, or by reason subjected to something of a neutrality in this case, or more properly may be restrain'd within such bounds of *moderation*, as not to make any great Excursions into an *extream*, but the *thoughts* of the *heart* being of a more subtil and active quality, are not capable of such a limitation, but operating by a certain Independency or Arbitrary Influence, must either be employed upon good *Objects* to divert them from bad, or else for want of the former they have a natural recourse and tendency unto the latter, and by this means do oftentimes move their *Instrument* the *Body* by such strong impressions, as to encline it to the reducing of them into *act*; for which reason it is, that we are told, that from the *thoughts* of the Heart proceed *Murthers*, *Adulteries*, &c.

Now since 'tis impossible to chain up *thoughts*, (which are a kind of spiritous extract, or quintessential part of the Soul, proceeding from it like the Beams from the *Sun*, and acting the Body by a Parallel Influence with the *Rays* of that grand *Lumi-*

Luminary, when it extends them to this lower World) it ſeems then to be the reaſon why our *Saviour* ſo encouraged *Labour* and *Employments*, that by means thereof we may ſo keep our *thoughts* in action, as not to ſuffer them to ramble upon other *Objects*, than thoſe of our *lawful Callings*, and ſo may check the violent intruſion of *Vitious thoughts* with that of the *Father*, (viz.) *that we are not at leiſure.*

Thoughts are the *Inſtruments* of the *Soul*, and ſhould not be admitted into vulgar *heads*, no more than a *Knife* into the Hand of a *Child*; and ſince there is no way to limit or confine them in themſelves, the beſt expedient is to give them a powerful *diverſion*, by meeting and entertaining them with ſuch *Objects* as are conducible thereunto, which to proportion agreeably to the different ſorts and capacities of Men in the World, would be to employ the *Populace* with *Mechanick Labour*, and the finer and more Speculative Heads, with *Arts* and *Sciences*, that ſo there might be no Sett of Men, as now there is, governed by the unruly Dictates of evil Thoughts.

By a ſerious reflection upon this firſt *Paragraph*, it is obvious to every Man, that the choice and practice of our Saviour in the introduction of *Chriſtianity*, was directed to the encouragement of *Labour* and *Induſtry*, and that the Grace of God was given to ſuch *Servants* as *employed their Temporal Talent.*

Let us now in the next place enquire into the Behaviour and Practice of the *Apoſtles* after our Bleſſed Lord's Aſcenſion. And if any may expect or challenge an Immunity from Labour of the hands, we may ſuppoſe it to be theſe Men who were peculiarly commiſſioned, and ſo miraculouſly endowed with ſuch power, and ſo great a proportion of the Divine Spirit for the promulgation of the Goſpel, as ſeemed to make that of their *Miniſtry* the only Province wherein they were to act. Add to this, that they were commanded to Preach the *Goſpel* to all Nations, and that continually in their Travels theſe Holy Men wrought Miracles, Cured Diſeaſes, and Converted *three thouſand* at a Sermon, where it is reaſonable enough to believe, that there were not a few, both able and willing enough, to relieve the famous *Inſtruments* of their Salvation; yet for all this, we find that they wrought with their own

hands;

hands; and notwithstanding that many of the Saints sold what they had, and laid it at the *Apostles* feet: yet did they not Convert it to their own use, but dispersed it among the poor *Brethren*, not to maintain them in Idleness and Sloth, but to put them into a capacity of obtaining their own Living: and this *Charity* was not dispensed by the usual Method of this Age, by a Penny at the *Door*, to preserve *Vermin* in the *Street*; for such are the *Common Vagrant Beggars*, that both the *Law* of God, and that of the *Land*, not only forbid our relieving, but enjoyn Punishment too; yet such is the prevalency of *Custom* with some, and of *Vain Glory* and *Ostentation* in others, as induce too many to violate both.

But to return to the *Apostles* working with their own hands, I do not hence infer, that there was any necessity for them so to do: For St. *Paul* has told us, That if they sowed *Spiritual* things, they might well reap *Carnal* things, and that the *Oxe* is not to be *muzled* that *treadeth* out the *Corn*; with variety of other places to this purpose, which enforce a Due to the *Apostles*, and to others that succeed them in their *Ministry*; and consequently that our present Clergy have a Right of receiving *Tythes*, neither are under any obligation of Working with their Hands; as I have shewn that the *Apostles* were not. For St. *Paul* (notwithstanding that he did so) told the *Thessalonians*, That he might have lived on his *Ministry*; yet he and the other *Apostles* chose rather to work with their own hands night and day; and he gives this reason for it (which is what I would infer from, and principally aim at in this Discourse) that he might be an example to them of, and thereby promote Labour and Industry. He tells them therefore by way of repetition, what his Doctrine was when among them, that they should *work* with their *own hands*, and study to be *quiet*; as if *Idleness* tended to create Discords and Animosities among them, fomented by such as had nothing else to do, and whose *Sloth* had so impaired their Fortunes, as seemed to put them upon a necessity of retrieving themselves, by raising Disturbances and Confusions in the *Countrey*: and that on the contrary, a diligent pursuit of their respective Vocations and Callings, the best means of begetting *Peace* and Unanimity with one another. And farther, enjoyns a punishment to such as did not *Labour*, by ordaining that they should not eat; which

not

not *eating* ſeems (with ſubmiſſion to better Judgments) to mean a prohibition from the *Lord's Table*, which looks like the *true*, though contrary to the *vulgar*, Acception: And my reaſon for this Opinion is,

Firſt, That it ſeems not practicable that the *Church* in the days of the Apoſtles, who had no Temporal *Authority*, could take away the Means of Mens Temporal Support; nor do we ever read, that any *Chriſtian Church* (but that of *Rome*) impoſed Pecuniary Puniſhments for ſins.

Another reaſon is deduced from the following Verſes of the Chapter, where the *Apoſtle* ſeems to explain himſelf; *For* (ſaith he) *I hear there are ſome among you that work not at all: Now ſuch* (ſaith he) *let them work, and eat their own Bread.* The former it ſeems were not quite *idle*, but only faulty in *part*, and therefore were to be reſtrained, whilſt they continued ſo, from the *Lord's Table*: but the latter were totally guilty, and muſt firſt be reformed by *eating* of their own *Bread*; that is, by the purchace of their *Labour*, before they could be admitted into the *Communion* of the *Church*.

From what we have already premiſed, both as to the *Doctrine*, *Exemplary Practice*, and ſtrict Injunctions of the *Apoſtles*, it appears ſufficiently plain, That each of theſe reſpectively, as well as all of them, did jointly tend to a reducing of Men from Idleneſs, as being looked upon by them as the firſt introductory ſtep of their *Converſion to the Chriſtian Religion*. The Door is ſhut, and no entrance is admitted to the *evil Spirit*, where Men are buſied in juſt and lawful Employments: whereas indeed *idleneſs* is the ſource and inlet to all manner of *Vice*, and the *Devil* will certainly be moſt active when he finds Men at leiſure to receive his impreſſions. He will then ſhoot his *poiſonous Arrows*, when the *Mark ſtands* ſo *fair*, and Men for want of *buſineſs* ſeem prepared for his wicked Influences and Suggeſtions. *Experience* has fully inſtructed him how to improve all opportunities, and it would reflect upon his *Art* and *Policy*, not to make an *attack* when the *Garriſon* is in ſuch a Lethargy that it cannot be rous'd up to any vigorous oppoſition. Beſides, we muſt conſider that *Idleneſs* does not only leave room for the Temptations of the common Enemy of Mankind, to operate ſucceſsfully upon us, but it alſo raiſes a *Storm* within our own Breaſts, by naturally

encreasing unlawful *Lusts*, and vile Concupiscences, which like combustible matter meeting with the *fuel* of outward *allurements*, which *Satan* skilfully accommodates to the evil *Genius* of our vitious and depraved Affections, must needs resolve into a *Flame*. Whereas *Labour* and Industry do not only put a stop to Temptations, by not affording leisure to our thoughts to dwell and ruminate upon them; but also are a good expedient to keep the Body in a due subjection to an even and regular *decorum*, and consequently to the subduing of extravagant and sinful desires. Therefore Men that are busily employed upon their lawful occasions, are like *Conjurers* secure within their *Circle*, both from the *Snares* and Insinuations of the Tempter, as well as from those of their own *Lusts*: both which an Idle Person is constantly exposed to.

It is very remarkable, that we do not in all the *Scriptures* read of any possessed with *Devils*, that were Men of Employment.

The *Gadarenes* were an Industrious People, perhaps had there been many *Idlers*, the *Legion* had not crowded into one Man; and when our Saviour turned them out, they made it not their request to enter into the *Herdsman* that kept the *Swine*, though as near to them as the *Herd*: For that *poor Wretch* was upon his lawful Employment, which was an *Antidote* and *counter-charm* against the entrance of these *Evil Spirits* into him.

'Tis matter of Lamentation to consider, that in an Age wherein the *Sins* of *Sodom* abound with so great predominancy, there should be so few *Lots* to Preach against that remarkable one of *idleness*. Some will be apt to draw this inference from that omission, that many of our *Divines* say with *Lot* concerning *Zoar*, *Is it not a little one?* A Gentleman's Priviledge, and so not to be invaded? A *Birth-right* indeed to the Posterity of *Esau*, who we find had that quality inherent to a Gentleman in the present Age, which still to continue the *Parallel*, was in *use*, a *good Hunter*: but we find that the Sons of *Jacob* were better employed in imitation of the *Patriarch* their *Father*, *who was a plain Man, but a good Shepherd*.

Indeed

Indeed it ſeems very unaccountable, that ſome *Pulpits* are full of Reproofs againſt the *Off-ſpring*, and yet ſilent as to the *Parent* of all *Sin*, which is *idleneſs*. Whereas, if what the Logicians affirm be true, That *Sublatâ cauſâ, tollitur effectus*: It ſeems the beſt method to pull down *vice*, by beginning at the *root* of it, which being deſtroyed, no more nouriſhment can be imparted to the *Branches*. Now 'tis plain, that Idleneſs is the *Foundation*, and that other ſins which naturally ariſe from it, are but the *Superſtructures* of Impiety. 'Tis that which is the *Origine* and *Fountain* of all manner of wickedneſs, and other ſins are but the *Streams* which flow from it: and if we would ſtop or divert the *Current*, we muſt apply our ſelves to Labour and Induſtry, which however great Men ſeem to claim a certain Diſpenſation or Immunity from, and think themſelves free and at looſe for their Pleaſures; yet we meet with no ſuch exemption for them, either in *Sacred*, or *Modern Authors*, but contrary to that, ſuch have been always ſtigmatized with the Ignominious Characters of *Effeminacy* and *Luxury*, who addicted themſelves to Sloth and Voluptuouſneſs: And others dignify'd with the higheſt *Panegyricks*, and utmoſt efforts of Human Praiſes, who were painful and Induſtrious. As for example, what a Reflection was it upon the Greatneſs and Wiſdom of *Solomon*, to give himſelf ſuch a licentious freedom in all thoſe *Luſts* and *Pleaſures* which he afterwards pronounced to be *Vanity of Vanities, and Vexation of Spirit*? And after making an experiment of their inſufficiency, recommends the ſtudy of *Vertue* and *Induſtry*, as the *only true Wiſdom*. On the contrary, How much did it redound to the infinite Commendation of St. *Paul*, ſo eminent an *Apoſtle* and ſo *Learned* a *Doctor*, *bred up at the feet of* Gamaliel, and Commiſſioned to Preach the *Goſpel* to the remoteſt, and utmoſt parts of the Univerſe, to work with his own hands, when there was neither any obligation nor neceſſity for him ſo to do? What Honourable Titles are given to great Perſonages, *Alexander*, *Cæſar*, and *Hannibal*, *Scipio* and *Epaminondas*, and ſeveral other *Grecian* and *Roman* Worthies who were famed for their great and Induſtrious Atchievements? On the other hand, With what Infamy and Contempt do Men mention the Names of *Vitellius* and *Heliogabalus*, with abundance more of thoſe *Beſtial Monſters*, who ſat at the Helm of

the *Roman Monarchy?* What a different Character do the *Hiſtorians* give us of *Pompey* and *Lucullus*, of *Auguſtus Cæſar*, and *Mark Anthony?* And how far do we find theſe to have outſtript the other in all their Actions, improving their high Fame by Aſſiduity and Labour, and the others every day more and more eclipſing the Beauty of that reputation which they had got in the World, by a ſervile Degeneracy into Effeminacy and Luxury. It were highly to be wiſhed that our *Gallants* of the *Age*, would from theſe and the like Precedents conſider, that the way to Immortalize their Names to Poſterity, and to render them ſerviceable in the *State* or *Common-wealth* wherein they live, is by applying themſelves to ſuch Arts and Exerciſes of *Induſtry*, as may be ſuitable to their reſpective Educations and Capacities, and not to think themſelves diſengaged from all buſineſs, becauſe their *Birth* or *Parts* ſeat them above the *Rank* and *Order* of mean Employments: For all-wiſe Providence has compoſed all things in this World by ſo exact an harmony, as to make every part of it capable of diſcharging its incumbent Office, by a due and regular *proportion*; ſo that as in the *Microcoſm*, or little World of Man, every diſtinct Member is intitled to its proper Function, which it is obliged to perform, though ſome more honourably than others; ſo in a *Body Politick* every individual perſon ſtands bound to acquit himſelf of that Employment in the *State*, which *God and Nature*, his own Education, and the Appointment of his *Superiors* has rendered him capable of; otherwiſe, if none were obliged to buſineſs, but ſuch whoſe Neceſſities, and *Vulgar* Extraction enforced to it, whereby to obtain a Livelihood, the whole *burthen* of the *Common-wealth* muſt lie upon the *Shoulders* of the *Populace*, and then a *wiſe Government* might well be expected, when Employments of the higheſt dignity and moment, were committed to the management of ſuch *Plebeian Heads*, whoſe Illiterate Breeding would make them wholly unapt for ſuch undertakings: and yet this conſequence muſt needs be entailed upon that erroneous Opinion which too many Gentlemen by their preſent Practices ſeem to maintain: Namely, that a Competent Eſtate diſobliges them from buſineſs, and by conſequence, gives them an unlimited freedom of purſuing their Pleaſures at random; notwithſtanding that we find that both now and in former

Ages

Ages (as has been hinted already) that Men of *action* were those who entituled themselves to any *credit* or reputation in the World: And although such as indeavour to do so now, proceed by *Slaughters*, and enslaving Kingdoms; yet when the World was less vitious, and Men of more sedate and less turbulent Dispositions, the greatest *Heroes* wore the Laurels of *Arts* and *Industry*; and *Nations* not only gave up *themselves*, but even their *Names* to be honoured with that of their *Instructors*, as the *Oenotrians* of *Italia* to be called *Italians*, after that he had taught them the *Art* of *Husbandry*. Nay, their great veneration and esteem which they had for such, abounded to that excess, till at last they adored them as *Gods*, that put them upon *Arts* and *Labour*. But I must beg pardon for this Digression from my first design of proving, That *Arts* and *Labour* reformed these *Heathens* to Christianity, as *Labour* did first from *Bestiality* to *Humanity*.

In the prosecution of this Discourse, we have already passed through the *Lives* of our Blessed *Saviour*, and of *his Holy Apostles*, in the course whereof we find the agreeableness of their own *practice*, with that of their *Doctrine*, *working with their own hands*, as already mentioned, and so far from receiving any thing of their *Converts*, though they told them that they might lawfully have done it, that even we find St. *Paul* discharging a Debt of a *Convert* due from him to his *Master*, that was also one of the same Apostles *Followers*, likewise promising that the *Servant* should for the future be more profitable. And in this place we may fitly observe the great Caution used by the Apostle, not to interfere *Religion* with *Secular business*, but (as it were) made the *better*, the *greater give place to the lesser*; that so no Man should pretend an occasion of lessening his *Labour* and *Industry* upon the account of *Religion*. To illustrate this to you, we must believe, that this *Onesimus* was a *Mechanick*, and upon that account profitable to his *Master*. The Apostle we find wanted a Servant, being (as he soon after calls himself) *Paul the Aged*; and may reasonably be thought would not have been denied him, if desired; but 'tis plain, that he would give no such example of Mens deserting their Temporal to espouse the Spiritual *Calling*, they were by the *God* they Worshipped *joyned together*, and therefore *no Man* was to *put them asunder*.

But

But now that we have taken this *proſpect* of what both the *Apoſtles Preaching* and *Practice* was in this *caſe*, let us in the next place ſee, what Approbation and Encomiums were given to ſuch as purſued both their Doctrine and Example in this particular, and with it, enquire what other Qualities and Endowments are commended in *Holy Writ*.

And in order to this, I think it not amiſs to obſerve, that in all the *Apoſtles* Writings, a greater *Character* is not given to any of their *Converts*, than to the *Induſtry* of a *Woman*, of which to ſhew God's great acceptance and encouragement, a *Miracle* was wrought to bring her back, that ſo ſhe might excite others to that *Labour*, of which ſhe was in her own perſon ſo exemplary and remarkable an Inſtance. That ſhe was a Woman of great Piety, is beyond all doubt, and had ſhe been ſo in theſe days, her beſt Friends would have thought it her higheſt *Encomium*, to have enumerated her Hours, and Days of Devotion, and to have left out her Works of Labour and Worldly Employment: but we ſee that the Holy Spirit thought fit to do otherwiſe, by being ſilent as to the former, but giving us an ample account of the latter, which tacitly interprets unto us, That *Religion* affords no *Sanctuary*, or is any ſhelter for Idleneſs and Sloth to repair to: But on the contrary, is the greateſt Tye and Obligation to buſineſs that can be impoſed upon Humane Nature. This may look like a *Paradox* to ſome, who meaſure the Duty of a Chriſtian by the frequency of acts of Devotion either publickly in the Church, or privately in the Cloſet; that conſidering both the Doctrine of Chriſt and of his Apoſtles to be chiefly levelled at the advancement of *Religion*, and the debaſing of our *Secular Intereſts*, thence infer, That they can never too zealouſly adhere to the former, or too much relinquiſh and abandon the latter.

But it is to be conſidered, that our Saviour and his Apoſtles well underſtood the remiſneſs, or rather averſeneſs of our Natures to acts of Divine Worſhip, and therefore accounted it more neceſſary to preſs their due obſervance, than that of our Temporal advantage, to which our depraved Diſpoſitions did but too violently hurry and tranſport us; otherwiſe, unleſs we will own that they contradict themſelves (a Suppoſition as irrational as 'tis odious to a *Chriſtian*) we cannot but ac-

acknowledge, that *Chriſtianity* carries no inconſiſtence with the purſuit of our *Lawful Callings*: That Religion and buſineſs are not incompatible, but that as we are obliged to ſerve God in our Devotions, ſo to provide for our ſelves and Families in our Worldly Tranſactions. An Omiſſion whereof is by the Apoſtle accounted, not an advancing but a degrading of *Chriſtianity* below that of abſolute *Gentiliſm*. And the Apoſtles reaſoning in this caſe, is both plain and excellent, if we conſider, that not only the *Law* of *Nature* in its firſt Inſtitution, did *unalterably* bind all Mankind to ſuch acts of Induſtry, as might *tend* to a *preſervation* of *themſelves*, their Families and Poſterities; but even the *corrupt* Principles of it, in the *Degenerate Heathens*, wrought with ſo ſtrong an Influence, as to conclude themſelves bound to Labour upon the ſame account.

Now if our Saviour's coming into the World was not to deſtroy, but to correct the *Errors* and *Corruptions crept into that Law* by the depraved *Luſts* and *Intereſts* of Men, which had ſtrangely byaſſed and *perverted* its Original rectitude and deſign; and not only to reduce *it* to its former ſtraitneſs, but to improve every *part* and *principle* of it to an higher perfection than it was capable of before, it muſt needs follow, That by ſo much we are the more obliged to Induſtry by the *Law* of *Chriſt*, by how much *its enforcement thereunto*, exceeds *that* of *Nature*.

Again, *Chriſtianity* has *adopted thoſe things*, which Men formerly ſtiled acts of *Nature* and *Morality*, into the number of ſuch as are *Religious*: by which it comes to paſs, that Men as really ſerve God in their *Callings*, as in their *conſtant* and *immediate attendance* upon Divine Worſhip. He that has commanded us to *Pray*, to hear the *Word*, to receive the *Bleſſed Sacrament*, and to perform other *Offices* of *Devotion*, has alſo bid us to work with our hands, to be Induſtrious in our ſeveral *Stations*, to follow the *buſineſs* of our *Callings*, and the like, and in obedience *to the latter* of *theſe* Precepts, we Worſhip and Adore the Divine Majeſty, as really as in the former: Nay, without *theſe*, the *other* are of ſmall uſe or *advantage* unto us, are not very (if at all) acceptable to the Throne of Grace, nor derive to us any conſiderable Bleſſings from thence. On the contrary, this *pulling down* with one *hand* what we ſet up

by

by *another*, this extremity in *Religion* to the neglect of our *proper* and *lawful business*, obstructs the Divine Favours, and will make all our toil in Religion turn to no good account: And the reason is, because we endeavour to storm Heaven, in a way contrary to the revealed Will of God: Strive to be Religious, by committing of a Crime, and in truth do evil, that good may come of it. I speak not this to discourage Men from making all that proficiency in *Religion*, which they can possibly attain to, provided that they pursue those Measures which are conducible to that end. I think it impossible for Men to *fast* and *pray*, and to repair to their *publick* and private Devotions too frequently, if these Duties be so proportioned as not to hinder those others which they owe to themselves and *Families*, which both *God* and *Nature* require from them. Neither would I, by any means, have Mens *avarice* to slacken and interrupt their *zeal*, upon a pretence of making a necessary provision for their *subsistence* in this World. This, I'm sensible, is a thing, which is, and may be improved to very ill Consequences. Men are apt to make a *sinister use* of that *liberty* which God has given them of following their *lawful Callings*, by pursuing them to that height, as to neglect their *Duties* in *Religion*: And more there are that run to *this*, than to the other *extream*, and require the application of *severe Caustick*s to remove their *Disease*, must be sharply reprehended for so *foul* an *errour*. But the *other* being reckoned one of the *right hand*, deserve a *mild* and *gentle usage*, and must be managed by *Lenitives*, and meek Arts of Perswasion. To such, as it is necessary to give all due encouragement to a regular Progress in *Religion*, and to animate them to a constant perseverance in the ways of Piety, so mildly to insinuate that 'tis not a *moderate*, but an *inordinate pursuit* of *worldly business*, which interferes with, or carrys any opposition to the *Gospel*. Otherwise, that 'tis so far from being a sin, that 'tis an indispensable duty, in some indeed, to an higher degree than others, suitably to their respective Circumstances or Education in the World. And this is a truth which we cannot but be the more unquestionably convinced of, if we consider how great a part of that *duty* which we owe to *God*, and by *Christ* and his *Holy Apostles* devolved upon our *Neighbour*, as the *grand Mark* and *Characteristick* of our unfeigned *Love* to himself.

ſelf. Now 'tis plain, that the more diligently we purſue our ſeveral *Callings*, the more we are capacitated, not only to provide a competent ſubſiſtence for our *ſelves*, *friends*, and *Relations*, which *Nature* more immediately binds us to relieve, but alſo to extend our *Charity* to ſuch as are in Poverty and Diſtreſs; a *Sacrifice* moſt acceptable unto God, and which he is better pleaſed with, than the bare *Obedience* of the *Calves* of our *Lips*. And to me it ſeems no Contemptible Argument, that *Religion* is highly promoted by *Induſtry* (the Subject of this Diſcourſe) ſeeing that nothing ſo enables a Man to be charitable as that; and none are ignorant that *Charity* is a moſt *Chriſtian* and *Divine Grace*, and in the *whole* (of which that of *Alms-giving* is a part) preferable to all others in the Goſpel.

But not to inſiſt longer upon this point, nor to enumerate more *Inſtances* out of *Holy Scripture* of ſuch who are famed by the Infallible *Penman* for their great *Labour* and *Induſtry*, I will in the next place deſcend to the practice of the *Primitive Chriſtians* in this caſe: And if I ſhould wade into Antiquity, and undertake to ranſack the account given us of thoſe early times of the Goſpel, I might preſent the Reader with ſuch an inexhauſtible treaſure of Examples of this kind, as would fill a Volume, and conſequently be very diſproportionable to the brevity deſigned in this Diſcourſe. I ſhall therefore mention one for all, which is that of the *Abaſſine Churches*, firſt Converted to *Chriſtianity* by the *Eunuch*, Baptized by *Philip*, but improved by the Preaching of St. *Matthew*. The Prieſts of thoſe Churches get their Livings by *Labour*, and to oblige them to be the more induſtrious in it, they are not permitted to receive or beg any thing of the People; and however they ſeem to have loſt much of, and to have ſenſibly degenerated from the purity of that Doctrine which was delivered by their firſt Teachers and Inſtructors; yet that part of it which the *Apoſtles* recommended as a ſtanding rule to be taught, and inculcated to the People, is to this day inviolably obſerved by the *Prieſt*, for an Example to his Congregation.

But to descend to later Ages of the World, we shall find, that in all, or whatever parts of it that *Christianity* flourisheth, there the *People* are remarkable for their *Labour* and *Industry*: But in making so large an *Hypothesis*, I must crave leave to limit my Assertion to the *Reformed Churches*, as they are distinguished from that of *Rome*, whose degeneracy into *Heathenish Idolatry*, and into diverse, if not all of the lewd, and vitious Courses of the *Gentiles*, has consequently revived that *idleness* and Luxury which was predominant amongst them, which as *Christianity* in its first Establishment, did in a great measure *eradicate* and *supplant*; so the same *Weeds* and *Tares* growing up again by the Errours and Corruptions of that Church, are now choaked and suppressed in those places where *Religion* is divested of that grievous Yoke of *Romish Superstition*, and reduced nearer to that original purity, in which it was first delivered unto the Saints.

A Demonstration whereof, are those parts of *Germany* where *Luther* began the *Reformation*, wherein *Trades*, *Arts*, and *Sciences* flourish most; the *Hans-Towns* being distinguished by their multitude of *Labourers*, as well as Regular Life.

From thence let us Travel to *France*, and there see how *Calvin's Reformation* is attended with the Industrious part of that Kingdom. This might be proved at large from the visible decay of Trade, since the Persecution of the *Protestants* there, whose Churches were attended with *Lay-Elders*, as well as adorned with Learned *Divines*; and in something parallel to this are our *Church-wardens* here, whose Duty and Charge is to present such persons whose Vices are the Concomitants, or rather Natural Consequents of Idleness and Luxury. I could easily enlarge the *Resemblance* betwixt these in many Cases (chiefly in suppressing Sloth and Idleness) but the *Office* of a Church-warden being so universally understood in every Parish, I shall not trouble the *Reader* with that which he is supposed to be acquainted with before.

To return therefore to the *Reformed* Churches abroad, you shall find the greatest part of *Discipline* to pass through the hands of the *Laity*, the *Doctrinal part*, and the Administration of the Blessed *Sacraments* thought the work of the Clergy.

Now

Now ſee what a mighty Progreſs has this method of *Government* met with, and how wonderfully it has ſucceeded, amidſt their moſt Inveterate Enemies the *Church* of *Rome*.

In *Germany* it ſpread with ſo great an extent, that the *Romiſh Party* were afraid, that though it took not up the greateſt part of the Countrey, yet that it would of their *Arts* and *Labour*, and leave them none but the unprofitable Rubbiſh of the Empire, and that ſtirred up the Empire to conſider ways how to ſtifle and ſuppreſs them, which by no Contrivances they were able to effect. God, who works not now by Miracles, uſes means and inſtruments ſuitable to our Underſtandings, and agreeable to our lawful intereſt and improvement in the World; and in proportion to this, the Reformed Churches laid their Methods, inſtructing their followers in the firſt Rudiments or introductory parts of Chriſtianity, Catechiſing, and preparing their Children and Servants by ſuch of the graveſt and beſt approved Lay-Elders among them, that were moſt capable of informing their Clergy of their proficiency and growth in Religion, who were then brought to their Divines and examined, and after being approved by them, were admitted to a participation of the Holy Sacrament of the Lord's Supper. Not unlike to this, is the *Order* of *Confirmation* performed by *Biſhops* in our *Church*.

This courſe of the *Reformed Churches* prevailed with great advantage over the *Papiſts*: For their way of gaining *Converts* was by drawing Men and Women to Idleneſs and Poverty; vehemently urging the Doctrine of Self-denial, but with no other intent, than to enrich their Church by empoveriſhing of their blind and ignorant Votaries. This Doctrine, as it was juſtly odious in its egregious miſapplication, by converting what they thus rack'd from their People to ſiniſter uſes, in maintaining a numerous brood of Lewd and Idle Men, who lived in all manner of Eaſe, Luxury, and unlawful Exceſs; ſo was it grievous, and uneaſie to thoſe who parted with the neceſſary ſupport of themſelves and Families, to purchace the *Prayers* and Benediction of the *Church*.

The *Proteſtants* proceeded in a way diametrically oppoſite to this, and inſtructed their Converts as well in the Methods of an Induſtrious courſe of Life, as in the Principles of *Religion*

and *Virtue*. And at the same time that they educated them in the *Service* of *God*, and taught them how, and in what manner to perform the Offices of Divine Worship; they likewise proved, that one part of their Duty consisted in making a necessary provision for their Families; and that in all the Scriptures there is not a blacker mark of Infamy placed upon any that violate the Divine Laws, than such as are guilty of that gross omission: And it is remarkable, that in those great Tracts of ground, where Multitudes of Beggers swarm, there is not one of the *Reformed Religion* among them; which seems to be a signal Blessing in a plain verification of that of the Royal *Psalmist*, *That he never saw the Righteous forsaken, nor his Seed begging their Bread.*

I might enumerate an abundant variety of Instances to prove, how Temporal Blessings attend Industry among *Heathens*, and how that just and gracious Providence (who rewards every one according to their Doings) has showered down upon the Gentile World many Secular Felicities and Enjoyments upon that account; but I must remember to keep within my Sphere, which I have limited to Christianity, and more especially to that part of it, which by that inexpressible happiness of the *Reformation*, is more properly and truly such; in pursuit of which design, as I have named *Germany* and *France* in general, so if we take a Prospect of that little *State* of *Geneva*, which like a *Gem* in a Garment, shines in the midst of its Neighbours; the City is as one hand in Labour and Arts: Not a Person to be seen without Employment, and few, or none ignorant and unconcerned in his Religion, but both making a joint, and (as it were) mutual progress; and indeed, according to the present State and Condition of that place, there seems to be such a necessity for their dependence one upon another, as that it cannot be supposed, that either could be supported without its Concomitant; and both of them thrive to a miraculous augmentation and improvement; notwithstanding that they are enclosed and fenced about by Enemies to both: Besides, that it is a City situate within the Land, and has not so large a Territory belonging to it, as appertains to some of our Nobility in their Demeans, yet bears the Characters of a Common-wealth, and if considered in all its

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Circumſtances, in reſpect of its Circuit, People, *&c.* may be thought the moſt formidable place, of ſo ſmall a Tract of Ground, and ſo little a number of Men, that is in the Univerſe.

The prodigious growth and improvement of the *United Provinces*, ſince the eſtabliſhing of the Doctrine of the *Reformation* among them, is ſo obvious to every Vulgar eye, and ſo univerſally known, as needs not to be mentioned in this Diſcourſe, only that which reſpects the caſe in hand, ought not in reaſon to be omitted; namely, how conſiderable a ſhare and intereſt the *Laity* are entitled to, in the propagation of the Goſpel, and encouragement of Religion, ariſing from their private Inſtructions, as well as publick example of a Pious and Laborious Life. Their Clergy chiefly reſpecting it as their proper Province to be converſant in the publick Exerciſes of the Miniſtry, committing the management of Domeſtick and private Inſtruction to the *Laity*, it being a received opinion amongſt them, as 'tis with moſt of the *Reformed Churches*, that the Commonalty are beſt wrought upon, and prevailed with, by the Arguments, Examples, and Converſe of their Equals and Companions, and ſuch as are of their own ſize as to their Fortunes and Station in the World, though not as to their knowledge and experience in Matters of Religion.

We will now come to our own Countrey, and Plantations, and take a view of that Progreſs which Religion has attained to, among our ſelves, and conſider by what hands, and in what method moſt propagated: 'Tis an expreſſion as common as 'tis true, That the *Bloud of the Martyrs is the Seed of the Church*, and of all thoſe who gallantly depoſited their Lives for the intereſt of Chriſt, and his Holy Religion, how many were of the *Laity*? You will not find one in ten of higher Characters: and of thoſe Invincible Champions for the Church, and the Reformation, the generality were Tradeſ-men and Women, ſuch as laboured with their hands for the ſupport of a Life, which they were ready with ſuch great Courage and Alacrity to lay down, and as an heroick Teſtimony of their Chriſtian Magnanimity, ſealed their Religion with their Blood: None will be ſo unkind to the bleſſed Memories of theſe poor People, but Glorious Martyrs, as to affirm, that they

they were not good Inſtructors in Religion, ſeeing that 'tis a Maxim acknowledged by all, That Example is more prevalent than Precept.

But in thus giving a juſt Character of the worthy carriage of the generally Mechanick Laity, I would not be underſtood to derogate any thing from that veneration which all of us juſtly owe to the *Martyrdoms* of thoſe Famous Worthies of the *Church* of thoſe *times*, and bleſſed *Inſtruments* of the *Reformation*, *Cranmer*, *Ridley*, *Latimer*, &c. Theſe were Heavenly Lamps, who both by their Doctrine and Example have forcibly recommended the embracement of the true *Reformed Religion* to all Poſterity, and by diſſipating the Clouds and Miſts of *Romiſh Idolatry* and *Superſtition*, have ſo cleared up, and enlightened Chriſtianity with its ancient brightneſs, that our Ingratitude would be as unpardonable as miraculous, if we ſhould be wanting in any of thoſe publick Teſtimonies of a profound reſpect, which their Heroick and Exemplary Sufferings, as well as Chriſtian and wiſe Conduct in the whole progreſs of the *Reformation*, may juſtly require from us. But all this being allowed, as in reaſon it ought to be, I ſee not any cauſe why the Sufferings of the ordinary *Laity*, may not claim a due place in our pious remembrance and eſteem of them, nor that we ſhould not account them to have been greatly *inſtrumental* in promoting and corroborating of the *Reformed Religion* in their Station and Circumſtances, as their Martyrdoms and conſtant perſeverance do amply evince.

From our *Native Countrey* we will paſs into *Foreign Plantations*, and of thoſe ſpeak ſomething, eſpecially of *New-England*; and becauſe I would not be *thought* a *friend* to *Separation* from the Church, *as is by Law Eſtabliſhed*, I deſire therefore to be underſtood ſo, as not to repreſent them a *Precedent*, but an *Inſtance* only of a wonderful growth in *that Wilderneſs* by their Induſtry and publick encouragement in Religion. Theſe People in the ſpace of *twenty years* became the greateſt *Plantation* that any Age ever produced, and the viſible means was the great induſtry of the People: Not a Man but was employed in Labour or Arts, their Children kept at School, and ſuch, whoſe Quality ſeated them above mean Employments, were put to the *Univerſity*, which they expreſſed a great Care

and

and Sollicitude at their firſt Planting to erect. Now to bring this Relation to my purpoſe, to prove that Artizens, Men of Labour and Employments, have been great inſtruments in promoting, and advancing the *Chriſtian Religion*, I will ſhew how they have prevailed in the Converſion of divers of thoſe *Heathens* they lived among; and for the better underſtanding the difficulty that attended the diſſuading thoſe Poor Wretches from their ancient *Gentiliſm*, I ſhall ſhew their manner of Living and Worſhip when the *Engliſh* came among them.

Idolaters they cannot properly be called, becauſe they neither Worſhipped the *Sun*, nor *Hoſt* of *Heaven*; nor indeed had they any *Idols* among them: their Worſhip (if any ſuch they had) exceeding even that of *Idolatry* it ſelf, and conſiſting in ſupplicating the *Devil*, and that only upon extremity of ſickneſs, which was done by their *Witches*, *Prieſts*, or *Powon*, as they call them, who upon extraordinary occaſions raiſes the *evil Spirit* in the ſhape of a *Dog*, or any Creature among them. Theſe People then having no publick Rites or Ceremonies of Worſhip, no Sacrifices, or burthenſom Devotion, as other Servile Wretches to that Evil Spirit are miſerably intangled in, made it a matter of far greater *difficulty* to bring them off a Life of Liberty, than it can rationally be ſuppoſed to be, where Men are loaded with the moſt extream Rigours, and Superſtitions, Auſterities, Macerating and Cruciating their Bodies like the *Derviſes* among the *Turks*, and ſeveral other deluded Zealots, both among the *Mahometans*, and *Heathens*, or ſuch as Sacrificed their Children to appeaſe (as they vainly imagined) their angry Deities. To have prevailed with theſe to relinquiſh their Follies, which were ſo ungrateful to Fleſh and Blood, ſo harſh and awkard to their Natural Inclinations, which expoſed them to ſuch mighty hardſhips, and made their Lives a continued Series of the greateſt miſery and ſorrow that could be inflicted upon Mankind; and in lieu thereof to have embraced the pleaſing, and light Yoke of Chriſtianity, would have been a Deliverance from *Exquiſite Tortures*, to *Eaſe* and *Liberty*; but the Caſe was otherwiſe with theſe *Indians* who were not under any ſuch Severities, and therefore not expoſed to ſuch Mortifying Circumſtances.

Another

Another Obſtruction was, That theſe *Indians*, (the *Men* eſpecially) lived as well without *Labour* for their *Bodies*, as *Divine Worſhip* for their *Souls*, and would not be induced to any thing of *Labour*, leſt they ſhould thereby be obliged to *Religion*. Now let us ſee how many were brought in to be true Converts, and not ſuch as the *Spaniards* made in the *Weſt Indies*.

'Twas found a difficult undertaking to bring them to *Church*, and *Publick Inſtruction*, but firſt diſcourſing with the poorer *Engliſh*, and being told by them, that their *God* commanded them to *work* with their *hands*, as well as *pray* with their *lips*, and that if they did *both*, they ſhould go to a *place* of everlaſting *Joys*, where they ſhould have no *Labour*; this brought them to their *Churches*, and ſo (by the Bleſſing and Goodneſs of God) to their *Converſion*; which is now arrived to that height, that they are come to *numbers* of *Converts*, have the *Holy Bible* Tranſlated into their own Language, and *Miniſters* to officiate amongſt them, which are of the *Natives* of the *Countrey*, but carefully *Educated* at the *Engliſh Univerſity*; and whereas before their *Converſion*, the *Indian Men* did no manner of *work*, no not ſo much as *Planting their Indian Corn*, or gathering it in, but all was done by their *Women*; yet ſince they became *Chriſtians*, they are good *Artizens* and *Labourers*. This (I preſume) will be granted a ſufficient *Demonſtration*, *That* Labour, *and* Mechanical Men *are very active, and ſucceſsful in the propagation of the Goſpel*: And as a Publick Bleſſing upon their great Induſtry, this Country, like thoſe I have before mentioned, has no ſuch thing as a *Begger* among them.

Now, as hence we may obſerve the Bleſſing that attends *Induſtry* in the *Converſion* of *Heathens*, to the *Excellent Doctrine* of *Chriſtianity*, as has been inſtanced in this *Foreign Plantation*; ſo on the contrary, we may ſee how the *Natives* that live in other *Plantations*, continue in their miſerable *Gentiliſm*; the Reaſon that may be aſſigned for it, is, That there our *Engliſh* do more indulge themſelves in *idleneſs* and *luxury*, and depend upon the *labour* of *Slaves*, and *Malefactors* that are ſent thither for their Crimes, which makes the *Indians* infer this Concluſion from it, That *work* and *labour* is no *Duty*, but a *Puniſhment*.

Thus

Thus I have given a ſucceinct view of ſeveral *Ages* and *Periods* of *Chriſtianity*, ſince our *Bleſſed Saviour*, and have endeavoured to ſhew, that wherever the *Religion* of the *Holy Jeſus* has been introduced, *Artificers*, and Men of *Induſtry* were highly inſtrumental in the acquiſition of, if not led the Van in that *Spiritual Conqueſt*. Our *Saviour* made choice of ſuch, his Holy Apoſtles and Succeſſors inculcated this Doctrine by their Precepts, as well as inforced a Vigorous Execution of it, by their Examples. Their *Converts*, and the *Primitive Chriſtians* purſued the ſame ſteps, as well in their Lives as Inſtructions to others; and after a general Defection by the Errors and Innovations of the Church of *Rome* (which reduced Matters to a Primitive State of *Heatheniſm*, and conſequently degenerated into *Idleneſs* and *Luxury*.) Our *Reformation* ſprang up among the ſame People of Induſtry and Labour, who retrieving *Chriſtianity* from the Groſs Corruptions of the *Romaniſts*, reduced it to its firſt and Ancient Purity, and ſo encouraged that diligence in *Secular Employments*, which the firſt Preachers imprinted in their *Gentile Converts*; and ſuch as became *Proſelytes* to that moſt Excellent Doctrine of the Goſpel. And as this courſe was purſued by our ſelves at home, ſo has it been carefully attended to by our Countrey-men in our Foreign Plantations of *New-England*, where we have obſerved, that what Proficiency many of the poor *Indians* have attained to in Chriſtianity, is owing to the inſtruction, and familiar converſe of the ordinary Mechanick *Engliſh*, at whoſe perſwaſion they were prevailed upon to make an induſtrious enquiry into the Nature and Principles of the Reformed Religion, and conſequently to eſpouſe and embrace it. And in our daily view and proſpect of the beſt Governed and Religious Sons of our own *Church*, we may obſerve them to be ſuch as allow not themſelves in *Idleneſs* and *Luxury*, but ſtrictly apply their endeavours, as well to a Laborious as a Religious Courſe of Life: And as we find ſome Mens worldly buſineſs ſo regularly, and prudently managed, as not to obſtruct; but on the contrary, to promote and improve Religion, by affording them the greater opportunities of extending their Charity to Diſtreſſed Objects, and the like: ſo are there others,

who being either wholly, or in a greater measure exempt from *Temporal Employments*, are less regardful of, and not so painful and follicitous in securing to themselves an Immortal Divine State in the other World. The Parable of the Unprofitable Servant being applicable unto them in a two-fold Construction, in a visible Neglect, or at least Non-improvement both of their Secular and Spiritual Interests.

FINIS.

THe Caſe of Allegiance in our preſent circumſtances conſidered, in a Letter from a Miniſter in the City, to a Miniſter in the Country.

A Breviate of the State of *Scotland* in its Government, Supream Courts, Officers of State, Inferiour Officers, Offices and Inferiour Courts, Diſtricts, Juriſdictions, Burroughs Royal, and Free Corporations. *Fol.*

Some Conſiderations touching Succeſſion and Allegiance. *4to.*

Reflections upon the late Great Revolution: Written by a Lay-Hand in the Country, for the ſatisfaction of ſome Neighbours.

The Hiſtory of the Deſertion; or an Account of all the publick Affairs in *England*, from the beginning of *September* 1688. to the Twelfth of *February* following. With an Anſwer to a Piece call'd, The Deſertion diſcuſſed, in a Letter to a Country Gentleman. By a Perſon of Quality.

K. *William* and K. *Lewis*, wherein is ſet forth the inevitable neceſſity theſe Nations lie under of ſubmitting wholly to one or other of theſe Kings; and that the matter in Controverſie is not now between K. *William* and K. *James*, but between K. *William* and K. *Lewis* of *France* for the Government of theſe Nations.

A Sermon preached at *Fulham*, in the Chappel of the Palace upon *Eaſter* day, 1689. at the Conſecration of the Right Reverend Father in God *Gilbert* Lord Biſhop of *Sarum*: By *Anthony Horneck*, D. D.

The Judgments of God upon the *Roman Catholick Church*, from its firſt Rigid Laws for Univerſal Conformity to it, unto its laſt end. With a proſpect of theſe near approaching Revolutions, *Viz.* The Revival of the *Proteſtant* profeſſion in an Eminent Kingdom, where it was totally ſuppreſſed. The laſt End of all *Turkiſh* Hoſtilities. The general Mortification of the power of the *Roman Church* in all parts of its Dominions. By *Drue Creſſener*, D. D.

A Diſcourſe concerning the Worſhip of Images, preached before the Univerſity of *Oxford*: By *G. Tully* Sub-Dean of *York*, for which he was Suſpended.

Two Sermons, one againſt Murmuring, the other againſt Cenſuring: By *Simon Patrick*, D.D. now Lord Biſhop of *Chicheſter*.

An Account of the Reaſons which induced *Charles* the Second, King of *England*, to declare War againſt the *States-General* of the United Provinces in 1672. And of the *Private League* which he entred into at the ſame Time with the *French King* to carry it on, and to eſtabliſhing Popery in *England*, *Scotland*, and *Ireland*, as they are ſet down in the *Hiſtory of the* Dutch *War*, printed in *French* at *Paris*, with the priviledge of the *French* King 1682. Which Book he cauſed to be immediately ſuppreſs'd at the Inſtance of the *Engliſh* Ambaſſador. *Fol.*

An Account of the Private League betwixt the late King *James* the Second, and the *French* King. *Fol.*

Dr. *Wake*'s Sermon before the King and Queen at *Hampton-Court*.

Dr. *Tenſon*'s Sermon before the Houſe of Commons *June* 8. 1689.

Mr. *Tully*'s Sermon of Moderation, before the Lord Mayor, *May* 12. 1689.

An Examination of the Scruples of thoſe who refuſe to take the Oath of Allegiance. By a Divine of the Church of *England*.

A Dialogue betwixt two Friends, a *Jacobite* and a *Williamite*; occaſioned by the late Revolution of Affairs, and the Oath of Allegiance.

The Caſe of Oaths Stated. *4to.*

A Letter from a *French* Lawyer to an *Engliſh* Gentleman, upon the preſent Revolution. *4to.*

The Advantages of the preſent Settlement, and great danger of a Relapſe.

The Intereſt of *England* in the preſervation of *Ireland.*

The Anſwer of a *Proteſtant* Gentleman in *Ireland* to a late *Popiſh* Letter of *N. N.* upon a Diſcourſe between them, concerning the preſent poſture of that Country, and the part fit for thoſe concern'd there to act in it. *4to.*

An Apology for the *Proteſtants* of *Ireland*, in a brief Narrative of the late Revolutions in that Kingdom; and an account of the preſent State thereof: By a Gentleman of Quality. *4to.*

A true Repreſentation to the King and people of *England* how Matters were carried on all along in *Ireland* by the late King *James*, in favour of the *Iriſh Papiſts* there, from his Acceſſion to the Crown to the 10th of *April* 1689.

The Mantle thrown off: or the *Iriſh man* diſſected. *4to.*

Reflections upon the Opinions of ſome Modern Divines, concerning the Nature of Government in general, and that of *England* in particular. With an Appendix relating to this Matter, containing, 1. The eSventy fifth Canon of the *Council of Toledo.* 2. The Original Articles in *Latin*, out of which the *Magna Charta* of King *John* was framed. 3. The true *Magna Charta* of King *John* in *French*: By which the *Magna Charta* in *Matth. Paris* is cleared and juſtified, and the Alterations in the Common *Magna Charta* diſcovered. (Of which ſee a more particular Account in the Advertiſement before the Appendix.) All three Engliſhed.

The Doctrine of Non-Reſiſtance, or paſſive Obedience no way concerned in the Controverſies now depending between the *Williamites* and the *Jacobites.*

Jacobi Uſſerii *Armachani Archiep. Hiſtoria dogmatica Controverſiæ inter Orthodoxos & Pontificios de Scripturis & Sacris Vernaculis, nunc primum edita. Acceſſerunt ejuſdem diſſertationes de Pſeudo-Dionyſii ſcriptis, & de Epiſtola ad* Laodicenos *ante hac inedita. Deſcripſit, digeſſit & notis atq; Auctario completavit* Henricus Wharton, A. M. *Reverendiſſimo Archiep. Cantuarienſi à Sacris domeſticis.*

A Diſcourſe concerning the Unreaſonableneſs of a New Separation on Account of the Oaths. With an Anſwer to the *Hiſtory of Paſſive Obedience.*

A Diſcourſe concerning the Eccleſiaſtical Commiſſion opened in the *Jeruſalem*-Chamber, *Octob.* 10. 1689.

Taxes no Charges: In a Letter from a Gentleman to a Perſon of Quality; Shewing the Nature, Uſe, and Benefit of Taxes in this Kingdom; and compared with the Impoſition of Foreign States. Together with the improvement of Trade in time of War.

A Diſcourſe of the neceſſity of encouraging *Mechanick Induſtry*: Wherein is plainly proved, that Luxury and the want of Artiſans Labour, became the Ruine of the four Grand *Monarchies* of the World, in the former Age, and of *Spain* and other Countries, in this; and the promoting of manual Trades, the riſe of *Dutch*, *Germans*, &c. Paralleſ'd and compared with, and ſhewn to be practicable under the preſent Conſtitution of *England.*

A Sermon Preached at the Aſſizes at *Hertford*, July 8. 1689. By *John Strype M. A.* Vicar of *Low-Leyton* in *Eſſex*

The Biſhop of *Salisbury*'s Sermon before the Houſe of Peers, *Nov.* 5. 1689.

—— His Sermon before the King and Queen on *Chriſtmas-day*, 1689.